

COMPARATIVE-TYPOLOGICAL ANALYSIS OF THE TERMS OF FOLK ART

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ABSTRACT

This article discusses the comparative-typological analysis of Uzbek and Kyrgyz literary terms and the comparison of terms in Uzbek and Kyrgyz school textbooks. The article pays special attention to the formation of a number of literary terms and the content-based analysis of textbooks as a result of the development of the literary language and literary criticism of the two fraternal peoples. In the process of analysis, it is observed that in textbooks, many common terms, such as proverbs, riddles, parables, fairy tales, proverbs, nicknames, riddles, jokes, belong to the folklore. In general, our work examines from a comparative-typological point of view that most of the literary terms that appeared in the history of the two fraternal peoples in ancient times are still used today.

Key words: terminology, folklore, literature, comparative analysis, typological analysis, sister languages, etymological dictionary, literary dictionary, words and terms, literary genres.

1. Introduction

In linguistics, the issue of comparing and contrasting languages belonging to the same language family has always been relevant. Although some work has been done in Uzbek and Kyrgyz linguistics and literature in this regard, there are many aspects that need to be studied. Therefore, comparative and typological observations are required in the linguistics and literature of the fraternal peoples.

Over the centuries, the Uzbek people have created a very rich, diverse oral and written literature. As a result of the development of Uzbek oral and written literature, literary language and literary criticism, many literary terms have been formed in the past. Literary relations also played an important role in the development of these literary terms. It is known that the Uzbek people had close economic, cultural and literary ties with the Tajik, Kyrgyz, Kazakh, Turkmen, Caucasian, Iranian, Arab, Indian peoples and other peoples of the Middle East. Literary relations also left a deep mark on the development of literary terms, giving rise to many common terms such as hamsa, ghazal, rubai, masnavi, muhammas, musaddas, tajnis, tazad. Many of the literary terms that emerged in the past are still alive and widely used in science and literary creation today [1, P.5].

2. Main part

We know that there are no works in the textbooks of Uzbek and Kyrgyz literature devoted to the comparative-typological study of literary terms. Given the urgency and at the same time complexity of the issue, we aimed to compare the terms of Uzbek and Kyrgyz literature to fill this gap. To do this, we found it necessary to compare the terms of folklore in the textbooks of Uzbek and Kyrgyz literature.

Folklore is the art of the working people, an integral part of the artistic activity of the people, the art of speech, which differs from other types of folk art (music, theater, dance, play, fine and applied arts) with its peculiarities. Oral art is also characterized by the terms "folklore" or "folk oral poetry." Works of art, created orally by the working people, performed by talented representatives of the people, passed down from generation to generation, constitute the poetic creativity of the Uzbek people. Epics such as "Alpomish", "Gorogli", "Kuntugmish", "Ravshan" can be cited among the best examples of Uzbek folklore [2, P.7].

Kyrgyz Eliya is the owner of rich and interesting folklore works. This cultural heritage was created by talented people from the people, passed down by word of mouth from generation to generation, supplemented and updated in accordance with the talent, life of performers, their time of life, requirements. It was through these oral works that people expressed their views on the environment, nature, society, their thoughts and dreams. Folklore works are widely distributed among the Kyrgyz people, who are gifted with songs, dances, and creativity. For example, now it is difficult to meet a Kyrgyz who does not know the main characters and main characters of the epics "Manas", "Semetey", "Kurmanbek" [3, B. 5].

In the textbook of Uzbek literature, there are proverbs, riddles, theoretical information about fairy-tale genres and examples of oral poetic creativity of the Uzbek people.

Proverbs. A proverb is an exemplary word. Such a word beautifies the word, makes it easier to understand the thought, makes it bright, impressive. The proverb is a conclusion based on what our ancestors saw and experienced over the years.

For example,

Bulbul chamanni sevar, Odam – Vatanni.

Proverbs: *Based on life-rich experiences, we call the proverb combinations that denote events and events,*

attitude to life, Express multifaceted meanings, are short, laconic, are common among the people, are a kind of oral creativity of the people.

Textbooks give a short and concise definition of the term proverb. In addition, in the textbook of Uzbek literature the term proverb is used side by side with proverbs. This term is not given in the Kyrgyz literature textbook. The textbook of Uzbek literature does not contain enough information about the term proverb to create skills in the student. As a result, students will not be able to distinguish between proverbs and proverbs. The next generation would not have confused the two genres if both terms had been explained separately and given different examples. In the Dictionary of Folklore Terms, the term proverb is explained as follows:

There is no nation in the world that does not have a proverb genre, so proverbs are an international genre. The term proverb is derived from the verb "qawlun", which means to say, to speak. Matal is a term derived from a phonetic variation of the Arabic word "sample". Folklorist B. Sarimsakov said, "If a proverb is a means of demonstration in speech, a proverb is used as a means of proof. Therefore, in distinguishing proverbs from proverbs, it is necessary to pay attention to the following:

1. Proverbs are created on the basis of wise experiences of the people, on the basis of which lies an instructive thought – conclusion in relation to the thought that everyone wants to say.

2. Among the proverbs there is a feature of expressing vital necessary thoughts, used only in their own sense, in didactic character, in the form of a conclusion – judgment.

3. Most of the proverbs are used either in their original meaning or in figurative portable meaning.

4. And the metals are more often used to denote expressiveness in the process of speech, in which there will be no didactic spirit, strict judgment - conclusion.

5. Since all the matal are used only in a portable sense, they do not have their own meaning associated with the real-life that is mentioned in them.

6. In the matal there is more irony, escapism, laughter, which in the process of speech can not be given in the manner of a conclusion. Perhaps the sign in them, depending on the wind, the listener himself draws conclusions[4, B.26-27].

The fact that the terms of the genres of folklore, which are our rich heritage, have been preserved for centuries, is one of the great achievements for the development of our literature and language. Therefore, we must carefully preserve these genres, which serve the education of the younger generation and prevent the disappearance of terms.

Riddle is a popular mass genre. In them, all aspects of people's life, the culture of life, customs and other aspects, analogies and comparisons of man and the world around him are expressed through questions. Riddles are called "riddles", "puzzles", "proverbs". In classical literature, poetic riddles are called chistion.

It is one of the earliest examples of folk oral art. The ingenuity of people, the ability to perceive life, nature, the environment, cheerfulness, quick thinking are reflected in the riddles.

In the Uzbek dictionary, the term "riddle" is defined as follows: 1. Riddle - a brief description of what is to be found, an event, etc., expressed in symbols and analogies; puzzle 2. Something difficult, mysterious to understand; puzzle problem [5, p.148].

The riddle genre is one of the genres that enhances the ingenuity and ingenuity of students. This genre has been used in folklore for a long time. Because Uzbek and Kyrgyz belong to the same language family, the term is almost identical in both languages. The definitions of the term also do not differ in content. It would be helpful for Uzbek and Kyrgyz students to have a deeper understanding of the types of puzzles in the textbooks, such as fairy tales and arithmetic puzzles..

Fairy tales: Oral stories of educational significance, which are related to the realities of life and are based on imaginary and life fiction, are called fairy tales. The fairy tale is also known in Uzbek as matal, ushuk, varsaki, chopchak.

Fairy tales are a genre of fairy tales (sometimes poetic or poetic tales) that are smaller in size, simpler in content, and developed mainly in a moulded form than epic works

The etymological dictionary of the Uzbek language states that the word fairy tale is formed by adding the suffix - to the verb which means "o't-", "kech-" in the ancient Turkic language: ert + ak = ertak. The word originally meant "past", "past", and the meaning of "work in which the past is described" originated on the basis of this meaning [7, p.469].

The term has been used in the literature of fraternal peoples for a long time. Originally used in Mahmud Kashgari's Devoni lug'atit turk, the term "fairy tale" occurs in the form "mature". Fairy tales have been important in that they are one of the most important genres that lead children to goodness, condemn evil, distinguish white from black, black from white, and teach them to look at life with a deeper eye. The concept and theoretical knowledge of the term fairy tale are sufficiently given in both textbooks. The examples of fairy tales given in the textbooks also show how close the past history of the Turkic peoples is. The fairy-tale genre of folklore has been around for centuries without losing its educational value.

Some kind of didactic works on the basis of some kind of event or in the behaviour of a person a type of didactic work that expresses a characteristic of the character, is emotional, has a solution, is called a nickname Lakaptar.

The term "nickname" given in the textbook of Kyrgyz literature is close to the proverb from the genres of Uzbek literature in terms of genre. Proverbs have the same didactic significance as proverbs. However, the textbook of Uzbek literature does not mention the genre of proverbs, nor does it fully explain the term. It would be useful if the term proverb was explained in detail in the textbook so that students could master the science of literature and distinguish between the different aspects of proverbial and proverbial genres.

Individual phrases adapted for mispronunciation. It is composed of rhyming, similar words. It teaches to speak correctly, succinctly, expressively, quickly and without mistakes. In folklore, which is considered to be a dynamic form of folklore, words are rhyming, rhyming and adapting.

This genre, given in the Kyrgyz literature textbook, helps young people to be smart, to pronounce sounds correctly, to read words fluently. This genre is the same as the quick sayings in Uzbek literature but is not given in the textbook of Uzbek literature.

(Folk is a type of oral creation. It is often created as a catchphrase and expresses unreal, unimaginable, unrealistic events in life).

Lof is a genre based on humour, telling an event very much. Lofts are a genre of prose, which creates laughter of oral creativity of our people, in this respect stands close to anecdote and Askia. This word literally refers to the concepts of exaggeration, boastfulness, which is an exaggerated, skillfully fabricated lie.

3. Conclusion

In short, these are our first observations, and in fact, this issue requires more extensive research. We have collected the literary terms used in the textbooks of Uzbek and Kyrgyz literature so far and tried to make a comparative-typological analysis. We have tried to cover many aspects of the scientific terms related to the types and genres of folklore in the textbook of Uzbek and Kyrgyz literature, such as content and essence, origin, naming.

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